MESMERISM,

OR

ANIMAL MAGNETISM,

AND ITS USES;

WITH

PARTICULAR DIRECTIONS

FOR EMPLOYING IT IN REMOVING PAINS AND CURING DISEASES, IN PRODUCING INSENSIBILITY TO PAIN IN SURGICAL AND DENTAL OPERATIONS; AND IN THE

EXAMINATION OF INTERNAL DISEASES;

WITH CASES OF

OPERATIONS, EXAMINATIONS, AND CURES.

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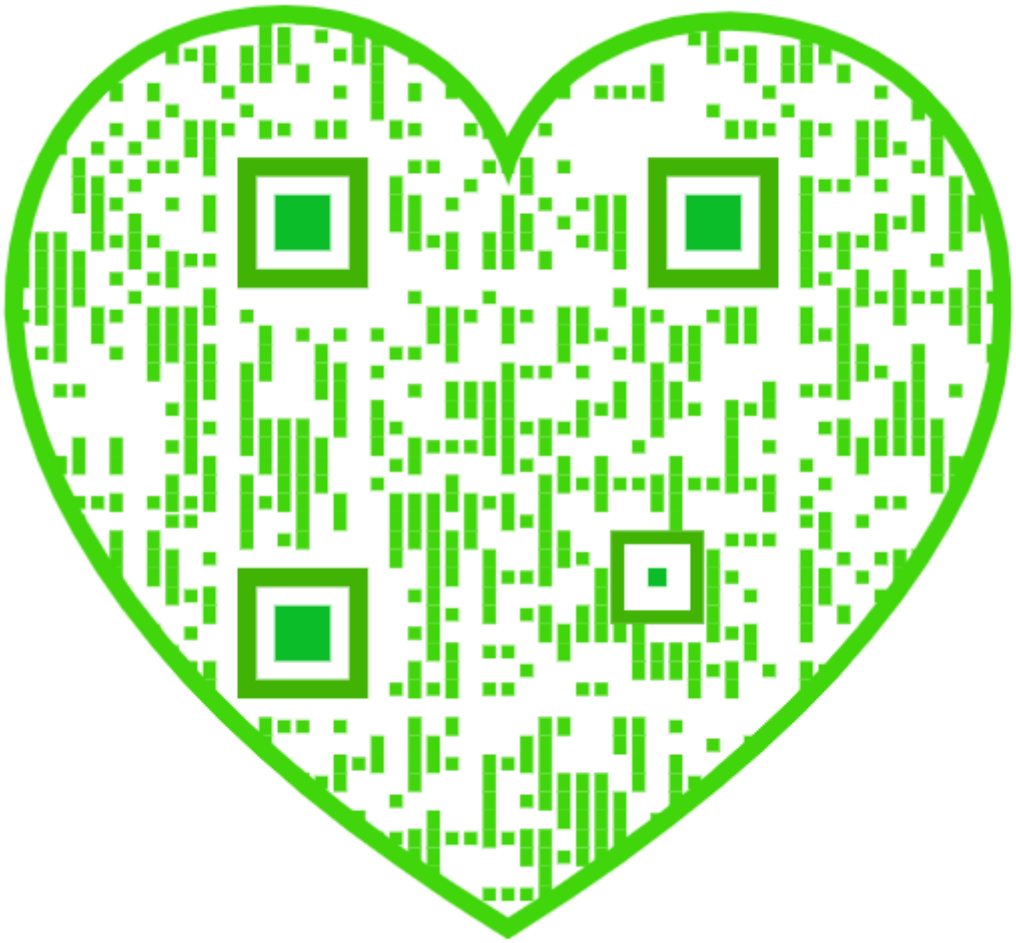

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MESMERISM AND ITS USES.

THERE resides in the human system a fluid of a magnetic or electric nature, modified by the chemistry of the vital organs to adapt it to the purposes of life. This etherial essence constitutes the vital principle, the nervous influence; it is under the control of the will, and may be communicated from one person to another, as magnetism from the loadstone to a piece of steel, or from one piece of metal to another. This principle, from its connection with animated beings and its resemblance to the magnetic properties of minerals, was called Animal Magnetism; but it is now more conveniently termed *Mesmerism* from Mesmer, a German physician, who made important discoveries in this science, in the latter part of the last century.

Mesmerism is a natural remedy in a large class of diseases, particularly in all nervous affections. Unlike articles of medicine which produce a determinate effect, this acts as the circumstances of the patient may require. On well persons it usually has no effect at all; the bodies of such, being filled with vital electricity, absorb no more. In the sick, if there is too great activity of the vital forces, causing inflammation and fever, it calms the excitement; if there is a cold and torpid state of the system, it acts as a stimulant, causing warmth, nervous action and a quicker circulation. Other medicine reaches the seat of the disease through the stomach, injuring that organ, perhaps, as much as it benefits those diseased. This on the contrary naturally flows to the parts that are diseased and deficient in vitality, thus restoring the equilibrium that has been destroyed, and aiding nature to expel the principles of the disease and establish a cure.

According to Delenze, a French author of thirty-five years' experience in the subject, mesmerism may be successfully employed in the following diseases: Headache, toothache, rheumatism, tic doloroux, colds, sore throat, colic, pleurisy, dyspepsia, swelling of the glands, ulcers, scrofulous complaints, pulmonary consumption in its early stages, torpor, prostration of the nervous system, fever, vertigo, hysterics, hypochondria, fever and ague, king's evil, convulsions, epilepsy and other fits, insanity, palsy, spinal disease, St. Vitus' dance, female complaints, weakness and diseases of the eye, buzzing in the head, deafness when no destruction of the organs, cutaneous diseases, &c.

Of course it is not pretended that mesmerism is an infallible remedy for these diseases in all, or even in a majority of cases; but in numerous instances it may be successfully employed, and facts afford sufficient grounds of encouragement of a trial of it in the complaints enumerated.

All persons possess the mesmeric power, to a greater or less extent, according to their physical strength and mental energy. The strongest

and most efficient mesmerisers are those who can endure the greatest amount of bodily and mental labor, who possess the most vitality, nervous force, and the most discipline and concentration of mind. This power may be increased by judicious exercise, and skill and efficiency are acquired by practice. The mesmeriser should be in good health, or he may injure himself and communicate disease to his patient; he should be a person of good moral character, as he will exert a moral influence; he must have firmness and presence of mind, to qualify him for any emergency that may arise; a determined will, to enable him to direct his power and to calm any agitation that may occur in the mesmerisee. Another requisite to enable one to act with perseverance and steadiness of purpose, is a benevolent desire to benefit the patient.

As to those who are the most susceptible of the mesmeric influence, it is impossible to decide without a trial, although it may safely be said that the better the health the less the susceptibility. It is designed for the sick, and its proper office is the relief of human suffering. Deleuze says that "at least three fourths of patients feel the effects of it." I think my observations go to confirm this statement. Something depends upon the temperaments, and the agreement of the mesmeriser's nervous influence with his subject. A patient who cannot be mesmerised by one person, may be by another, and a much weaker operator. One who cannot be affected to-day, may be in a condition to be to-morrow. The mesmeriser may be in a much better condition at one time than another to exert his power successfully. The weather has an influence; a clear, dry atmosphere is better than the opposite; the room in which the sitting takes place should be well warmed. A weaker person may mesmerise a stronger, the former being active, the latter passive. The most rugged and healthy person might perhaps be mesmerised in time; his nervous fluid being displaced, little by little, by that of the mesmeriser, till his brain and nervous system were completely subdued. A well person who has become much fatigued and exhausted might be affected, at least so far as to be refreshed and strengthened, by another's mesmeric influence.

This fluid, like others, is governed by the law of equilibrium. Water rises to the same height in two vessels that are connected. If a heated body be placed in contact with a cold one, they tend to the same temperature. Electricity is diffused equally through the atmosphere, and if by disturbing causes, it accumulates in one part of the heavens at the expense of another, a violent commotion ensues till the equilibrium is restored. So with the vital influence; the young and vigorous suffer by sleeping with the aged and infirm, while the latter are benefitted in proportion. In the sick there is a deficiency of the vital fluid, and disturbing causes have destroyed its equilibrium; hence the object of the mesmeriser is to supply this deficiency, overcome the obstacles and aid nature to restore the proper action of the vital forces.

PROCESS OF MESMERISING.

The usual method is as follows: Let the patient be comfortably seated, and having seated yourself in front of him, take his hands in such a manner that the balls of your thumbs shall be in contact with the balls of his, and the ends of your fingers in the palms of his hands.—Thus placed, look your subject directly in the eye, concentrate your mind, and exert your will to overpower him and cause him to fall asleep. If he prefers not to return your gaze, he can drop his eyes a

little, still keeping them open; though it is better if possible to hold him as if fascinated, spell-bound. Remain in this position ten or fifteen minutes, or till there are some signs that your power takes effect, and then place the hands on the shoulders, and hold them there a short time; then make *passes*, by bringing your hands down before the face and along the arms, two or three inches distant, taking care to wave them outward on bringing them up.

If sleep is induced, it is well to make long passes from the head to the feet, at a greater distance, in order to spread the fluid evenly over the body. The passes may be employed or dispensed with and the first position, that of holding the hands, maintained throughout. Some suppose it necessary to exert all their strength and make great muscular effort, but it is a severe and determined mental effort that is required to produce the effect. Violent exertions of the muscles might indeed assist the action of the mind, if a sudden and powerful effect were necessary in case of an emergency. After a person has become quite susceptible by having been frequently mesmerised, you can mesmerise him without contact or any manipulations whatever, simply by directing the influence by the will.

In difficult cases the effect may be greatly increased by having two or three persons lay their hands on the mesmeriser's shoulders, and exert their will to increase his power, thus forming a mesmeric battery. A belief in the science is not essential on the part of the patient, but he should have a desire to be affected and benefited, and endeavor to cooperate with the mesmeriser, and by his own will to direct the influence to the parts that need it.

The first time of mesmerising a person may require from fifteen minutes to an hour or more; it may require one sitting or an indefinite number. In a case of importance let a thorough trial be made. If one mesmeriser cannot effect it, let another and another try, before deciding that it cannot be done.

If the influence takes effect, it will be indicated in various ways. The eyelids become heavy and gradually close, in spite of the efforts to keep them open. The subject feels a warmth escaping from your fingers, and sometimes cold currents follow the hand as it passes before the face and along the body: he experiences a prickling sensation and numbness, commencing in his limbs and gradually creeping over the whole system, till he finally becomes insensible, and loses himself in the mesmeric slumber. The sensations are described as being very agreeable while passing into this state, and when in it, so much so that those who have been once mesmerised desire to be again. The person can tell you when he has passed into *sleepwaking*, (so called because the body is asleep and the mind awake and active,) or by closely observing you may detect it by some sign. One of my subjects always drew a long breath when perfectly mesmerised.

To wake the mesmerisee, reverse the passes, moving the hands quickly upward and off as if actually brushing away a vapor or something from about the person, always exerting the will to awake him. If you request him to wake in a given number of minutes, or at a stated time the next morning, at the same time willing to have him do it, he usually wakes accordingly, but it is better to throw off the influence as directed.

Be careful to throw the influence entirely off, and thoroughly wake the subject, or he will experience a dull, heavy, disagreeable sensation after waking. Wake the mesmerisee in the same room, and as nearly

as possible under the same circumstances in which he went to sleep. If he falls asleep in one room, in the presence of two or three persons, and wakes in another or in the midst of a crowd, he is shocked and alarmed, oftentimes seriously. If by chance you should be unable to wake your subject, the influence will gradually pass away and he will wake of himself. This might require from six to forty-eight hours. I have seen the person wake himself by taking the mesmerizer's hands and passing the influence back to him. Perhaps by a determinated effort of the will he could wake himself in the absence of the mesmerizer, or throw off the influence as fast as the mesmerizer could impart it, and thus prevent any effect. A writer states that he found it impossible to affect a very susceptible person, while he held a chain, one end of which was buried in the earth, the fluid being thus conducted off. Hence it is natural to infer that a patient may be more easily mesmerized by being insulated upon a stool with glass legs, or by having the legs of his chair placed in tumblers.

While being mesmerized, the patient sometimes experiences a sense of suffocation, and is troubled with difficult breathing, owing to the influence being concentrated too much upon the lungs and chest. In such a case, place your hands together before the chest and make passes outward and down, to draw away the fluid and relieve the part that is overcharged. Sometimes nervous agitation and convulsions occur; be not alarmed, consider yourself omnipotent to calm them, and exert your will accordingly. If a person has not presence of mind and steadiness of nerve sufficient for such an emergency he had better not undertake to mesmerize; for by losing self-possession and becoming frightened, he will communicate the alarm by sympathy to the subject; the difficulty will be increased, and serious accidents may arise. But to be aware of these things is to avoid them, and *proper information* respecting the practice, will enable one to prevent or remove all difficulties. The long passes are useful in calming any excitement, but if all means fail to remove it, the influence must be thrown off and the patient awaked. The patient may experience pains in the diseased parts; this is a good symptom; it shows that the influence takes effect. It is sometimes necessary to aid the mesmerizee, by the will, to exercise his voluntary muscles, in order to relieve the breathing, or to clear the throat and check a fit of coughing, &c. "You must cough too," said a subject to her mesmeriser, in circumstances of this kind.

What has been said relates principally in cases to which sleepwaking occurs, but it is by no means in all cases necessary to produce this state in order to relieve pain or cure disease. "It frequently happens," says Delenze, "that magnetism gradually establishes the harmony of the system without producing any sensation, and its influence is perceived only in the restoration of the health." If relief can be obtained by mesmerising locally, it is better not to produce sleepwaking.

To cure a headache, accumulate the influence upon the head, and then draw it down the arms, occasionally flirting your fingers, as the fluid involving the pain actually sticks to them. In a similar manner rheumatic or other pains can be removed from any part of the body. Another way to relieve the headache is, to place the palms of the hands on the head, keeping the fingers raised and spread out; then exert the will and the pain passes off with the current from the ends of the fingers. A person can remove local pains from his own sytsem. To cure a toothache it is often sufficient to pass the hand a few times over the part affected, thereby directing to it the vital electricity. After charging the

diseased parts, the fluid can be thrown off or permitted to remain; the latter course is often beneficial. If the disease of the patient is general, mesmerise generally. If sleepwaking occurs, it is a favorable circumstance; it is restorative in its effects; an hour of mesmeric sleep may be more refreshing than a whole night of natural sleep. Those too, whom disease and pain have for weeks prevented from enjoying quiet repose, will find the mesmeric slumber a sweet oblivion if not a cure of their troubles. When the patient is permitted to remain in this state over night, the mesmeriser should be near, as his presence might be necessary. If he is to be absent, he can put another person *in communication* with the patient, by placing their hands together and willing that there should be a mesmeric correspondence between them, or by the will alone without contact. A mesmerisee and a third person may put themselves in communication by placing the hands together and making passes back and forth over the arms. After this communication has been established, the third person can control the subject to some extent, and sometimes awake him.

Mesmerism it quite as beneficial in chronic or long standing diseases, as in the acute or those that rapidly approach their crises. This is favorable, as chronic diseases present the greatest difficulties to the physician, and the constitution is often totally destroyed by "dosing and drugging," with the faint hope of relief. Acute diseases also may be immediately broken up if the patient can be mesmerised. In fact, a person who has once been brought under the influence of mesmerism is almost insured against pain and disease of every kind.

Aches and pains and common complaints may often be removed at one sitting. They are permanently relieved only by curing the disease which caused them, and this may require the mesmerising to be repeated for a time. When the treatment of a confirmed disease has been commenced it should be continued, if possible by the same mesmeriser, till a cure is effected or a fair trial has been made. In this as in everything else, regularity is beneficial. The sitting can be from half an hour to an hour, at a stated time every day, every other day, or twice a week, and this arrangement be varied according to to circumstances. It is often well to let the patient remain in the mesmeric state one, two, or three hours. Do not fatigue the patient with experiments, nor have unnecessary company present.

Water charged with the magnetic fluid from the ends of the fingers, is good medicine for the patient. A handkerchief magnetised and sent to him will afford him strength. If he is quite susceptible it will put him to sleep. While in contact with the patient, continue active, and not let the influence flow back to you. When you wake him, make the passes so as not to throw the fluid upon yourself, and flirt your fingers. You will thus avoid taking the disease.

It would be well if the mesmeriser were a physician, or that the treatment be under the direction of a physician, but as this is not always possible, friends and neighbors who have acquired the necessary information can successfully employ the mesmeric medicine. Though very powerful, it is very simple, and in a measure self-regulating. To follow mesmerising as a profession, a person would need to use his power with judgment and prudence. An hour's practice a day is quite enough for a strong mesmeriser. The best way to recruit after the fatigue of mesmerising is to take active exercise in the open air; the body imbibes electricity from the atmosphere. You can also receive strength from another mesmeriser.

Mesmerism cannot of course be expected to supercede the use of the ordinary remedies, but it should be adopted by the medical profession as a valuable auxiliary in the healing art. If it is not employed by those who are qualified for it, it will be by those who are not. It has been too much degraded by the ignorant and unprincipled. It is the duty of the intelligent and benevolent to inform themselves upon it, and endeavor to place it upon its true elevation. As a means of relieving human suffering, it is one of the greatest blessings ever conferred upon man. The light it throws upon the philosophy of the mind and man's spiritual nature, the development and extension of the powers of the soul, witnessed in the mesmeric state, make it a subject of intense interest to the philosopher and the Christian.

Like all other blessings this may be abused, and its abuses should be made known and guarded against. No one should be mesmerised except for the benefit of the health or other good reason; and when the object is accomplished the practice should be discontinued. When a person is known to be "a good subject," it often happens that many different persons wish to try their skill in mesmerising him and performing experiments, merely to gratify the curiosity. This is wrong and injurious. By thus tampering with an agent of such power, the nervous system may become deranged, and the remedy itself become a disease. Experiments made by those who are unacquainted with mesmerism and its effects, may be injurious. By exciting the phrenological organs a corresponding effect is produced, extending to a temporory insanity or monomania. If this excitement be too frequent, too powerful, or too long continued, it may do permanent injury to the brain. I once saw a rash operator so arouse combativeness in his subject that he drove the whole party from the room. Experiments and exhibitions merely to amuse and astonish people, are altogether improper; they degrade mesmerism and disgust the public with the whole business. Scientific investigations by those competent to make them should be encouraged; and suitable illustrations of the mesmeric phenomena, accompanied with scientific and practical instruction, are proper and useful.

While speaking of the dangers and abuses of mesmerism, it is proper to state that there are some groundless fears. Some suppose the mesmeriser has a perfect control over the subject's will. Nothing is farther from the truth, and those who know anything about it, know that it is often impossible to get the sleepwaker to acquiesce in the most reasonable demands. But says one, "by exciting acquisitiveness you make a thief of an honest person, and so of the other organs." Now it is impossible to excite the phrenological organs if the subject opposes it. If the attempt were permitted, a determined effort of the will could counteract the influence, or govern the actions after the organ was excited. The will, when exerted, is not controlled by the size, nor by the excitement of the phrenological organs. Then we are to remember that the subject's vision is a thousand fold more pervading and searching than usual; that he can even read the mesmeriser's thoughts, and that he has double of his usual power of resistance. But to avoid all danger, choose a mesmeriser in whom you have perfect confidence, and always take the precaution to have a third person present at the sitting. In case of accident it is a matter of necessity, and in all cases a matter of prudence, as well to the mesmeriser as to the patient.

SLEEPWAKING AND CLAIRVOYANCE.

There are different degrees of the mesmeric sleep as of the natural. A person thoroughly mesmerised has no communication with external objects by the ordinary modes of sensation. Though the action of the senses is entirely suspended, yet the vital organs are active, and there is developed an internal sensibility as remarkable for its activity as the external for its deadness, as if sensation had receded from the surface to the brain only to increase the intensity of its action. The subject's nervous fluid being displaced by that of the mesmeriser, his own person is totally insensible to pain, although he is alive to the slightest injuries inflicted on the mesmeriser.

The eyes are closed, or if open, "their sense is shut," but the spirit is so far detached from the body that it perceives objects *directly*, without looking through the eye, and having its vision limited by that organ. It can penetrate opaque bodies, see in total darkness, and to great distances. The spirit is partially unfettered and acts with a little of the freedom and scope that it will after death. So that this is no miracle, but only a developoment of powers that we already possess. This power is called *Clairvoyance*, or clear-sightedness, meaning the mental, or mesmeric vision.

The subject may be able to see and converse the first time he is mesmerised, or he may not till he becomes more accustomed to his new state of existence. The jaws may be set and the organs of speech rigid, and need to have the influence brushed away before he can use them. He can at any rate answer many questions by a nod or shake of the head, as, whether he is perfectly asleep or needs to be mesmerised more, whether he feels comfortable, wishes to wake, &c. The mesmerisee can inform you respecting the best process for putting asleep and waking, for relieving pain and curing disease, and the best means for developing his clairvoyance, and for obviating the difficulties incident to the practice of mesmerism.

So long as the sleepwaker is under your direction he should be mesmerised by no other person. If he is partially under the influence of several, his faculties become confused, and he often loses his clairvoyance. While he is in any manner employed during sleepwaking, be calm and collected, and sustain his power by your attention. As he is more observing than usual, you will need to be circumspect in order to retain his confidence and regard. Keep an even handed course with him; maintain your dignity and your authority over him. Do not recount to him when awake the exploits of his sleepwaking, nor excite his vanity, by making him think he is a prodigy. The subject remembers at one mesmerisation all that occurred at previous ones, but does not usually carry the recollection of these things into his waking state, unless they are strongly impressed upon his mind by himself or his mesmeriser.

HISTORICAL SKETCH

OF MESMERISM AS A MEDICAL AGENT.

This power has occasionally been employed in the cure of diseases, from the earliest times and in almost every nation. But it was not known, or at least, not promulgated as a power common to mankind, till the fifteenth, sixteenth and seventeenth centuries; nor was it extensively employed till revived by Mesmer, about 1775. He introduced it

into France, where it was successfully applied, and adopted into some of the hospitals. In 1826, two large volumes were published at Paris—"Reports of cures performed by Animal Magnetism in France, attested by more than two hundred physicians." In these are thousands of cases, of almost every description of disease; more than sixty cases of paralysis. About the same time the Royal Academy of Medicine appointed a committee, who pursued their investigations four or five years, and brought in a lengthy report, in which they recommend mesmerism as "an important medical agent and a very curious branch of natural history and psychology, upon which the Academy should encourage and favor further researches." The Magnetic Society of Paris alone, has published more than twenty volumes upon the subject, and I understand that it is prosecuted with unabated zeal at the present time.

In Germany, mesmerism has been extensively used, and it is said that they have Professors in their medical colleges, to teach it as a necessary branch of medical knowledge. In 1815, the Emperor of Russia appointed a committee to examine the subject. They reported favorably, and regulations were passed. The physicians who practiced it were required to give an account of their observations every three months, and the committee to report as often to the Emperor. By royal authority a similar course was pursued in Prussia; and also by the Medical College of Denmark.

In England, mesmerism is getting to be used by the medical profession. Dr. John Elliotson, formerly professor in the London University, and principal physician to the University Hospital, has written upon it in his valuable work on Physiology. He says, "it adds greatly to our remedial means," and that he has cured many by its use where all other remedies failed. Among other cases, he says a young man, subject to periodical fits of insanity, was entirely cured; his fits becoming shorter and shorter, and milder and milder, till they entirely disappeared. In the winter of 1841, Dr. E. remarked in a lecture, that the Society for the Diffusion of Useful Knowledge, with Lord Brougham at its head, and several of his colleagues in the University Hospital, had recently borne public testimony to the reality and usefulness of mesmerism.—Rev. C. H. Townshend, an English clergyman, has written an admirable philosophical work, "Facts in Mesmerism," re-published in this country.

Since the introduction of mesmerism into our country in 1836, it has been applied to some extent in the cure of diseases, and its value is daily becoming more appreciated. Drs. Caldwell and Buchanan of Louisville, Kentucky; Professor Mitchel of Philadelphia, and Dr. Sherwood of New York, have published works on the subject. Among other mesmerisers and advocates of mesmerism, are Drs. Capron, Brownell, Utley, &c., of Providence; Drs. Lewis, Flint, Dana, Ingalls, Gilbert, Gregerson, Ball, Stedman, Stone, &c., &c., of Boston. Indeed, hundreds of physicians in all parts of the country are zealously engaged in investigating its claims, and proving its utility in practice.

The Rev. Dr. Packard, of Shelburne, having warmly engaged in mesmerism and its connection with mental philosophy, and its application to the examination and cure of diseases, some ignorant and superstitious skeptics accused him of acting inconsistently with his ministerial character, and even by *Satanic* agency. Dr. P. invited a council of clergymen, (among whom was Rev. Professor Hitchcock, of Amherst,) to examine the evidence and report. They fully vindicated him from

the "imputations and suspicions," and "the evil and ridiculous surmises which a busy few had circulated to his injury."

In the report, after speaking of "experiments made in the most cautious and satisfactory manner," they say, "these facts appear to have an important bearing upon mental philosophy, the doctrine of materialism, and the cure of diseases. Sound philosophy, then, dictates that they should be examined and re-examined with a carefulness and accuracy proportioned to their marvelous and important character.

"Instead of deciding beforehand, as some do, that they cannot be true because they are so marvellous; or because we fear they are contrary to established principles of religion; or instead of imputing them, as others do, to a satanic agency, let them be put to the test of the severest investigation. For we never need fear that the development of any truth, which Providence may place within our reach, will when fully understood be otherwise than beneficial. The earlier discoveries in almost every physical science have created alarm in timid minds, lest they should become an engine with which to assail religion and morality. But their full development has shown them to be only allies and friends.

"If these views are correct, [they continue,] Mesmerism deserves examination; since it seems, so far as we understand it, to hold a close relation to theology and human comfort; and it is surely an appropriate study of the minister of the gospel, so far as he can make its pursuit consistent with his more important duties."

INSENSIBILITY TO PAIN,

IN SURGICAL OPERATIONS AND EXTRACTING TEETH.

The utility of mesmerism in this respect is very manifest. True its advantages would be greater if it could be more extensively applied. But still it is a boon not to be despised, especially as it is often accessible to those who need it most — the weakly, the nervous and the delicate. And as the conditions necessary for its successful application become better understood, the greater will be the number who can be brought under its influence.

Cases.— The committee of the French Academy of Medicine, in 1831, reported the case of a lady who had a cancer cut out while under the influence of mesmerism, without experiencing the least pain. The London papers of last winter gave an account of a man who had his leg amputated while mesmerised, without any pain whatever.

In the fourth number of the "Magnet," L. N. Fowler details the case of Mrs. Mann, of Milford, whom he mesmerised, and who, while in that state, had a large tumor cut out of the arm. In a certificate published with the report, Mrs. M. remarks, "In regard to the operation which has been performed, all I can say concerning it is, that I had a tumor in my arm, and I have none now; but how it disappeared I cannot say, as I have not the slightest recollection of its removal; and as to any trouble from my arm since, I think the fact of my writing this certificate the third day after the operation, without any difficulty, is sufficient proof that it is doing well, and thus far I have not had the slightest pain, and if necessary would be perfectly willing to go through the operation again."

A similar operation was performed in Lowell last winter, with similar success. A lady in Boston had her arm broken, and it was set without pain while she was in the mesmeric state.

Extracting teeth without pain for persons while mesmerised, is getting to be a matter of quite com non occurrence. In several instances it has been done before public audiences in this city. Dr. Dana, Tremont street, informed me that he had extracted teeth for a number of persons in the mesmeric state. He took out four for a lady at one sitting. Dr. Ball has applied mesmerism in many instances to prevent the pain of tooth drawing. So have numerous other dentists in all parts of the country.

MESMERIC EXAMINATION OF DISEASES.

Clairvoyance may be turned to a useful account in the examination of the internal diseases of the subject himself and of others. Physicians find it of essential service in this respect. It is often more difficult to ascertain the nature of the disease than to cure it; and administering medicine at random is attended with danger. A physician, or a council of physicians can only judge of internal diseases by the symptoms; and such diseases are sometimes advanced to an incurable extent before they are manifested by the symptoms, whereas, had they been known and attended to in season, they might have been readily cured. It was thought to be a very valuable discovery when it was ascertained that something could be told about the state of the lungs by what is called sounding. If by any means a particular physician had the ability to examine and describe internal diseases as accurately as external, before death as well as after, patients would flock to him from all parts of the world, and fees would be equal to his utmost desire.

Now, there is proof abundant, positive, and satisfactory, that a good clairvoyant mesmerisee can sit down by a patient and accurately and minutely point out the seat, the nature, and the extent of any internal disease, and the precise state of the internal organs. By sympathy he usually feels the pains experienced by the patient at the time. The mesmerisee can be put in communication with the patient or not as thought best; for he can examine at a distance even of miles.

Sleepwakers possess a remarkable knowledge of appropriate remedies, and will prescribe accordingly. The examination should be thorough, that the prescriptions may be modified in view of any complicated circumstances in the case. The medicine should be submitted to a physician for his opinion, unless it is of a harmless nature, and its effect obvious. The time usually required is about an hour. The effort is very fatiguing, and the person should not examine more than one case at a time, except in slight complaints and local diseases, nor more than one case a day and follow it.

Before waking the mesmerisee, take care to throw off the pains and all the noxious influence that he may have taken from the sick person, or he may contract the disease; then soothe him by a few long passes and let him rest a few minutes, and he will feel well on awaking.

CASES OF EXAMINATIONS.

PROOFS OF THEIR ACCURACY AND UTILITY.

While engaged in Boston last year, in giving Lectures on the history, philosophy and practice of Mesmerism, with illustrations of its phenomena, in connection with my brother, G. Gregory, we had two excellent mesmerisees, who examined numerous cases with entire success and satisfaction.

Among others was a physician, one of the most experienced and skilful in the city. He had just had a slight surgical operation performed. This fact, known to no one present but himself, was stated by the subject, and all his complaints were minutely described. The doctor remarked in reference to the examination, that "it was accurate, *very* accurate," and said we might refer any one to him who wished to inquire about the matter. Said he could mention a hundred instances of different kinds, in which the aid of a good mesmerisee would be of the utmost importance to the patient and the physician.

Being anxious to test the matter, we have caused the same patient to be examined by different mesmerisees in the absence of each other, and they exactly agreed in every important particular. One gentleman was examined by four, and they all spoke of a small bunch on one of his lungs. Another by six, and he said they all agreed respecting a disease of the liver which had caused him some alarm.

Mr. B. F. Furguson, a gentleman from Maine, was examined by one of our subjects. He had no particular complaint except a lame knee; the joint was affected, the cartilage injured. Without any possible means of finding it out, but by his mesmeric vision and sympathy of sensation, the subject discovered the lameness, placed his finger precisely on the tenderest spot, and described the diseased joint as Dr. Warren described it a day or two previous.

Dr. Swan, of Medford, informed me that an elderly person in that village met with a fall which caused pain and lameness in the hip. It being difficult to decide whether the thigh bone was fractured, a sleepwaker was consulted, and declared that there was a slight fracture near the hip joint. Dr. Warren afterwards examined the case, and his skill confirmed the sleepwaker's statement.

The testimony of mesmerisees has been proved correct by post mortem examinations. Dr. Brownell, of Providence, had a sleepwaker examine one of his patients, at a distance, who, as he supposed, had a disease of the liver and stomach. The subject said that nothing ailed those organs, but the spleen (or milt) was swelled, was enlarged. A few days after the patient died. Dr. Brownell invited in sixteen physicians, none of whom could discover any signs of the enlarged spleen by external examination. He then opened the body, and the spleen was found so enlarged as to weigh *fifty-seven ounces*, instead of *four* or *six*, as usual.

We see by this instance that the subject does not get the information from the mind of the mesmeriser, for Dr. B. did not suspect such a disease.

Miss Cynthia A. Gleason is an excellent mesmerisee. She has examined, within a few years, more than a thousand cases of disease, in Nashua, Lowell, Boston and other places.

Professor Hitchcock and the other members of the council of clergymen who sat upon Dr. Packard's case, before alluded to, use the following language:

"But they have evidence also of a decided character set before them, to show that a still more powerful motive by which he has been actuated in his attention to this subject, is a benevolent desire to relieve the sick and suffering. This has led him to examine more than two hundred cases of disease by means of mesmeric *clairvoyance!* and of the nature of the diseases, the remedies prescribed, and the ascertained results, a careful record has been kept. This was presented to the council, and certainly forms a most curious and remarkable collection

of evidence upon the subject, which they cannot but hope will some day be made public.

Mr. G. Gregory has at the present time one of the best mesmerisees in the country. She is remarkably clairvoyant, and makes it her principal business to examine the sick. She has this year made numerous examinations in various towns in the state, some in the presence of the patient, some many miles distant: mostly in private, but some before parties and public audiences, in connection with our lectures.

In these cases every precaution has been taken to prevent the mesmeriser and the subject from obtaining any previous knowledge of the disease, but not in a single instance has the examiner failed accurately to point out the symptoms and describe the disease itself, so far as it could be known whether the description was correct or not. I will give a few instances.

At Grafton, (N. E. Village,) in April last, C. B. Jencks, Esq., was put in communication with the subject, while mesmerised at a public lecture, and conducted her mentally to a sick person in the neighborhood. Directly she said that the patient was a lady — that her lungs were diseased, she had recently had a turn of raising blood, &c.; all of which was true, as the gentleman stated to the audience. On another evening, in the same village, a person was examined before the audience, with equal success.

While at Lancaster, South Village, in the middle of May, Dr. Simmons being present, was put in communication with the clairvoyant, and directed her to a patient at a distance, without giving any hint in what direction, or whether it was a man or woman. The mesmerisee immediately pointed in the direction of the patient, and said it was an old lady. The doctor replied that there was an old lady sick in the house, but that was not the person he had in mind. There is also a young woman there who is out of health, she continued. She has some trouble in the lungs, a violent pain in the left side, something presses there. The doctor then requested her to look further; and she said, there is a tumor on the right side — a large one — it presses on the internal organs and causes the pain in the left side. She then described the tumor more particularly, said there was no matter in it, and mentioned some precautions in case of a surgical operation. Dr. S then remarked to the audience, "The patient is Miss M. F., of W. Boylston — she has a bad tumor, as mentioned, and we expect some trouble with it, but hope to remove it without an operation. I could not have described the case better myself than the mesmerisee has done it."

At West Boylston, soon after, there were three examinations in public. One case, a disease of the liver and stomach, with pain in the head, and other disagreeable symptoms. The gentleman stated that the description was accurate. Another, a disease of the lungs, part of one of them gone. Examination correct, as the gentleman stated. The other, a lady, a mile distant, in an advanced stage of consumption. Description accordingly.

Those who have been thoroughly examined in order to obtain additional information respecting their diseases, have expressed their satisfaction in the strongest terms. Among many similar testimonials, there is room for only the following.

CERTIFICATE.

GRAFTON, (N. E. Village,) May 20, 1843.

Having this day been examined by a clairvoyant, under the direction of her mesmeriser, Mr. G. Gregory, I cheerfully testify that the examination has been in the highest degree successful and satisfactory. I am troubled with a stricture in the chest, particularly in the upper part of the left lung, and through to the shoulder blade and spine, sometimes causing intense suffering in that part — a pain in the head, the top of it being occasionally so tender and sore that I cannot endure the weight of a comb or cap — am sometimes taken with a buzzing in the right side of the head, instantly followed by dizziness, depriving me of the power to stand without support. These and other sensations the mesmerisee described with perfect accuracy, placing her finger on the very places where the pains are located. I could not have given a more definite description of my pains and the symptoms of my disease.

HANNAH P. BATCHELDER.

I unite in the above statement respecting the examination of my wife, and will add, that the description of the disease and of the diseased organs seemed strictly correct, and such as naturally to account for the symptoms mentioned. The remedies prescribed and means indicated for restoring the health appear remarkably appropriate and judicious.

JOSEPH BATCHELDER.

NATICK, Mass., July 12, 1843.

I hereby certify that my mother, now in the town of Alexandria, N. H., one hundred and twenty-five miles distant, was this day examined by Miss S. W. H., mesmerised by Mr. G. Gregory in this village, and that the examination was perfectly correct and satisfactory. The first thing said of the patient was, that she had a tumor on the right side of the abdomen; and among other particulars, that she had cramp pains in the stomach, and the right foot was red and swollen — all of which is strictly correct. The patient has a tumor as stated — is sometimes taken with violent and distressing turns of cramp in the stomach, and the right foot, after fatigue and walking, is sometimes swollen and purple. I was perfectly astonished to hear the mesmerisee minutely describe things known to no one in town, and probably to no one in this State, except myself. I am satisfied also that she did not get the information from my mind, as facts were stated which I was not aware of, but which, from the symptoms, I have no doubt are as stated to be. I consider the examination a decisive test of clairvoyance and its utility in examinations of the sick.

H. A. DAVIS.

As Mr. G. Gregory designs to continue his attention to the examination of the sick, persons in the towns that he visits will have an opportunity to be examined by the mesmerisee spoken of above.

PHRENO-MESMERIC EXAMINATIONS.

This mesmerisee employs clairvoyance not only in pathology but also in phrenology. Without touching, without any aid from the eye, but simply by the spiritual vision, she can examine the head externally and *internally*; can tell not only the size but the *activity* of the organs; and thus tell the disposition and talents, and how to improve and direct them, and describe character with astonishing accuracy, altogether beyond what is possible by external manipulations of the head. This she has proved repeatedly in private and in public. Persons who desire phrenological examinations can be attended to.

CASES OF CURES.

More than a hundred volumes have been published upon Mesmerism in France, Germany, and other countries of Europe. In these works cases of cures almost innumerable are reported, some of the most astonishing character. Numerous cases have occurred in this country. Some are given in the Notes to Mr. Hartshorn's Translation of Deleuze, published in Providence, an excellent practical work, to which the writer of these pages is much indebted. Cases are also reported in the "Magnet," a valuable monthly Journal of Mesmerism, edited by Rev. La Roy Sunderland, New York.

While attending to mesmerism in Boston, we employed a strong mesmeriser who devoted his whole attention to curing the sick, and was remarkably successful in

many instances. I have occasionally applied it myself. I will relate a single instance.

Case of Temporary Insanity.—A young lady, residing in the family of Dr. Wm. Clarke had taken a violent cold and had a brain fever, so severe that she was frantic with agony, and totally insane, even accusing her friends with coming into the room to kill her. As she had been mesmerised before, I attempted it then In ten minutes she became calm, and passed into the mesmeric sleep. She was permitted to sleep a few hours, and on awaking her, she was perfectly rational; no signs of her fever remained, and she was well as usual.

Case of Spinal Disease.—Miss S. W. H. of Milford, Mass., naturally of strong constitution and good health began to be unwell some time in 1835. Her trouble proved to be a liver complaint and disorder of the stomach. In March, 1837, she was taken with spinal disease; at first a few joints back of the liver and stomach were affected, and soon the whole spine became so tender that she could not endure the pressure of the finger upon it. From this time for five years and eight months she was confined to the bed, but could generally be taken up to have the bed made—had several fevers of various kinds, also convulsion fits and distressing spasms—was hardly ever free from pain—strength so prostrated that she could not stand, nor even raise herself in bed except in a few instances, for the whole time, and for several months could not feed herself, or raise her hand to the head. Numerous physicians were consulted, and every means resorted to, without any permanent relief. In the spring and summer of 1842, she was worse—spasms more distressing—could not sit up while the bed was made, and at one time was not removed from it for five days. Her physician and herself gave up all expectation of her recovery, and she thought that death alone could terminate her sufferings. But fortunately mesmerism was tried. This was in November, 1842. Other remedies were discontinued. In course of a week she was freed from pain, and perceived a marked improvement in strength—was put into the mesmeric sleep, became clairvoyant, examined her own disease, and said, if she continued to be mesmerised, "*she should be able to walk in six weeks.*" Her friends laughed at a prediction so incredible, in reference to one who had not stood alone for about six years. *But in just six weeks from that day she walked across the room.* In eight weeks she was out of the house; in February she rode five miles to Upton, and in the worst travelling in the spring, occasionally rode greater distances. In May she could take a walk of two, three, and four miles, and considered herself cured; and that, too, with the blessing of Providence, *wholly* by the power of mesmerism.

Cures of palsy, epileptic fits, scrofula, dyspepsia, St. Vitus' dance, ulcers, inflammation, &c., are reported in the Magnet and the Notes to Deleuze.

A very good way to acquire the art, is for persons to meet together a few evenings — those who wish to mesmerise and those who wish to be mesmerised — and practise, under the direction of a mesmeriser. My brother and myself have instructed classes in this way.

CERTIFICATE.

Grafton, (N. E. Village,) June 12, 1843.

We, the subscribers, have attended a number of meetings held in this village by Mr. S. Gregory, for the purpose of instruction and practise in Mesmerism, and have been much interested by his instructions, and highly gratified with our success in applying them in practise. During the six evenings on which we met, more than twenty persons were mesmerised, some partially and some thoroughly. Several have already received important benefit to the health, and we doubt not that mesmerism may be made extensively useful in the relief of the sick and suffering.

We recommend Mr. G. as a gentleman of exemplary character, and well qualified to give instruction upon this interesting and important subject.

Charles B. Jencks,
Joseph Batchelder,
Dexter B. Wingate,
David Chase,
Lucius M. Pinkham,
Joseph C. Barrus,
Nath'l F. Skinner,
Owen M. Smith,
Franklin Baldwin,
Hannah P. Batchelder,
Sarah S. Leland,
Rhoda A. Albee,
Sarah W. McNamara,
Nancy H. Smith,
Mary E. Hastings,
Mary A. Steele,
Mary P. Smith,
Nancy Elizabeth Gary,
Clarissa J. Pinkham,
Sarah Wingate,
Judith H. Harrington,